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THE INDEPENDENT METHODIST WEEKLY +

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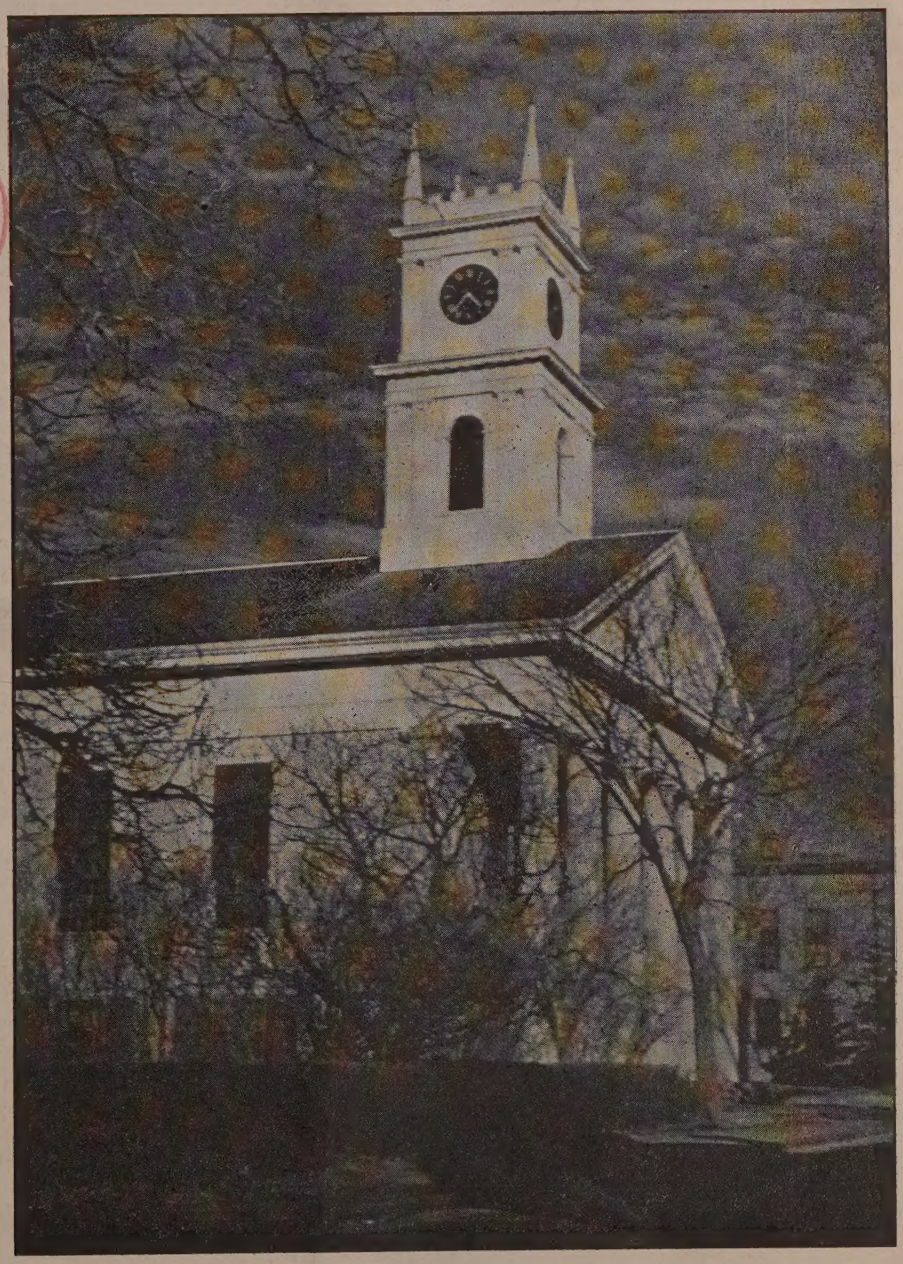

**Old Church of Whaling Days**—See page 782

FOUNDED 1823

# Glimpses Behind the Scenes

## Clippings from the European Press

### *Stockholms-Tidningen*
Stockholm, Sweden

(The Copenhagen correspondent reported on the Hamburg raid from the accounts of two Danish eyewitnesses.)

. . . Life in Hamburg is gradually being resumed, but it is impossible to speak of a town community. The roads are now being cleared and bus traffic is being resumed. One gets on and off where one likes, and no fares are demanded or paid. The use of money has practically stopped. One sleeps where space can be found, and the large concrete shelters are preferred. One eats at the public field kitchens in the town, where no charge is made for food. If one wants to travel, no tickets are required. There are firemen here from all over the Reich, even Vienna. Outside of modern, partly destroyed houses, people prepare food on brick stoves set up on lawns in small gardens. Bedding and bed linen is common property. . . .

### *Leipziger Neueste Nachrichten*
Leipzig, Germany

If we were to weaken the defense of the front and increase the strength of the temporarily threatened home front, we would be complying with the wishes of the enemy, since such a measure would amount to the beginning of the end. Even the defense of the home front is continually being strengthened, and the time when this work will be completed is perhaps nearer than faint hearts are inclined to believe—but until then we must hold out—we must, there is no alternative, and any way out which is based on the supposition that there is an alternative must lead to defeat. The year 1918 showed how things turn out if one believes that this "must" can be avoided. Anyone who was disillusioned after 1918 knows that we have really no alternative, whatever happens—we must hold out. Anyone who sees things realistically will always be compelled to realize that we "must"!

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Dr. Bockhacker delivered a lecture at the invitation of the section for the periodical and cultural press of the Reich Government and of the DAF Press Office, in which he said: Today the question arises whether the frequently very considerable strain on the working effort does not perhaps lead to serious injury of the human body, whether the working tempo is not declining, whether chronic injuries are not arising, and whether perhaps our women and even the next generation are not particularly threatened.

### *Seara Nova*
Lisbon, Portugal

In a French medical journal of February, 1942, it is affirmed that the loss of weight of French people is almost general. Children weigh little at birth: in Dijon nearly fifty per cent of the babies born barely weighed three kilograms. The head of the Institute at Versailles confirmed the fact that his pupils, instead of gaining weight, lost from two to three kilograms.

The loss of weight in adults is considerable, in extreme cases as much as 15-20 kg. Thirty-seven hundred and thirty-eight workers of both sexes in the Nancy region lost on an average 8.2 kg.; this figure increased to 10.5 kg. amongst workers in the iron mines in the same district.

The principal food of the French is bread, and it is the rationing and inferior quality of the bread which is considered by doctors to be the main cause for this loss of weight. Actual consumption of bread in France now is about half that of prewar years.

### *Arbeiter Zeitung*
Schaffhausen, Switzerland

The latest estimates put the number of men and women of all ages in Germany who are capable of working at 47 millions. Of these, roughly 10 millions are in the service of the armed forces and roughly 11 millions in agriculture. The balance of 25 to 26 millions are employed in the armament industry and in war important enterprises of all kinds. This latter number includes roughly 10 million male and female foreign workers. The remaining two million are included in the figure for agricultural workers.

These foreigners speak all the languages of Europe. The Poles, hated and persecuted in Germany, are mainly engaged in menial tasks in industry and agriculture. The Russians, officially decried as Bolsheviks, have been transported to Germany from the occupied Russian territories in their tens of thousands, and are being employed in all types of enterprises on the most varied work. Thus Ukrainian miners are to be found in Silesia; they may be recognized by the letter "U" sewn on to their tunics. In Singen a. H. (Baden) Russian girls and women are working in the factories which belong to the Swiss Maggi concern. In addition to Poles and Russians, German industry and agriculture employ Slovaks, Croats, Serbs, Rumanians, Hungarians, Bulgarians, Italians, and from the Western European countries Norwegians, Danes, Dutchmen, Belgians, and Luxembourgers. The Belgians are bearing the heavy burden of occupation for the second time within thirty years and are suffering the tragic fate of deportation for forced labor in Germany.

The largest contingent of workers in Germany is supplied by France. Laval and Pétain have undertaken to supply these workers. The French police and Pétain's legionaries, headed by the men of the Parti Populaire Français of the renegade Doriot, together with the German Gestapo stationed in France, supervise the organization and the transport of French workers to Germany. For more than two years, roughly 1.5 million Frenchmen who were made prisoners of war have been working in Germany. To their number must be added roughly a million other workers who have been forcibly recruited in France.

### *Il Corriere del Ticino*
Lugano, Switzerland

It is amazing to see the amount of m being spent in Germany and the l heartedness with which it is used. chance of acquiring anything at all mus seized. People rarely ask about the p and the quantities usually offered for are likely to astound anyone who, co from Switzerland, has not yet lost all of the buying power of money. It sh be noted too that the strong desire to acc something at any cost is not restricted t wealthier classes. "The price does not ter" seems to be a catchword, whether a question of theater tickets, cigar liquor, clothes, carpets, jewelry, or furni Sometimes the impression is created money has lost all its value or that, i view of the general public, there is no ther point in saving.

### *Le Petit Dauphinois*
Grenoble, France

Mental diseases, which had shown a sudden increase on the eve of the rising from 27,666 to 32,300 in 1939, are rapidly decreasing, 1942 showing the est figure for several years with 18,277. improvement is chiefly attributed to th appearance of alcoholism..

## "Pressure Group" Warni

(*Religious News Service*)

A warning to the church against b ing a pressure group was voiced b Samuel McCrea Cavert, general secreta the Federal Council of the Church Christ in America, in one of a series dresses delivered recently to a conferen Methodist ministers meeting at the minster Theological Seminary and W Maryland College, Westminster, Md.

"If the church becomes a pressure and, by organizing voters in even a mate way, secures the enactment of l tion it wants, it may well find it has too high a price for its success," sai Cavert.

Although asserting that "there is no reason, in principle, why churches not strive to attain their ethical objecti seeking the enactment and enforcem appropriate laws," Dr. Cavert cau that legislative procedures are limit contributors to social morality, and th islation is effective only when it is pression of wide-spread public opinion

He held that the social function church is best achieved by educ methods.

"The methods of the church, in w for its ends, must be different from of the state," he continued. "The cha istic method of the state is coercio policeman's club is its symbol. The teristic method of the church, on the hand, is reliance on the developm spiritual insight and moral persuasion."

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# Camels Coming

ERNEST A. MILLER

*Isaac went out to meditate in the field at the eventide: and fted up his eyes, and saw, and, behold, there were camels ng.*—Genesis 24:63.

ere is a picture to rest the soul, a picture to stimulate n. A man of prayer out in the open field as the eve- g shadows are falling: he lifts up his heart to God his prayers may be answered, that his servant may rn safely from the East, that this servant may have nd in the land of his father, Abraham, a good woman will become his wife. Isaac opens his eyes and s out, and, behold, there are camels coming. I want to see the camels. They have come a long way, but y are still plodding steadily on, heavily ladened. They r rich blessings for Isaac. Even while he was praying, answer to his prayers was moving in upon him out the twilight there in the open field.

t may be said that the camels would have come any- y, without Isaac's praying. Perhaps so. But it would have been the same. Isaac had been preparing heart for many weeks. Abraham had sent the best vant, the elder servant of the house, on this errand of e and hope. This meant sacrifice and risk. But all ncerned were willing to pay the price—the father raham, the good son Isaac, and the capable servant.

The picture is very beautiful as the servant arrives at e city of Nahor in Mesopotamia. He is waiting by the ntain of water there. Rebekah, a very beautiful iden from the best of homes, comes with her pitcher her shoulder. The servant asks a drink. Modestly e sets down her pitcher upon her hand and gives him ink. She says, "I will draw for thy camels also." "And e hasted, and emptied her pitcher into the trough, and ew for all his camels." Rebekah returns running to her other's house, and to her brother Laban. She has a ng on her finger and bracelets on her hands. The ser- nt comes and asks for this daughter of Bethuel. "Then aban and Bethuel answered and said, The thing pro- edeth from Jehovah . . . . Behold, Rebekah is before ee, take her, and go, and let her be thy master's son's ife, as Jehovah hath spoken." And Rebekah arose, and her damsels, and they rode upon the camels and went their way. And now some days later, at eventide, there is Isaac in the field, praying, lifting up his eyes, and, behold, the camels are coming.

The Bible says that the servant took ten camels when he went out. These went out laden with goodly gifts; they came back with God's blessings. Is that not a picture of prayer? We send out our prayers on the wings of the morning, or the wings of the evening—like swift carriers of our hearts' desires. God sends back the answers on the selfsame messengers of light. Our prayers have round-trip tickets. They go to God, and He changes the petition to a blessing and returns the gift to us. Isaac lifted up his eyes and, behold, the camels were coming.

Although the Bible says there were ten camels, we shall speak only of three: the camel of the servant, the camel of Rebekah, and the camel of God.

First, the camel of the servant. A good servant, one who fulfilled his mission very gracefully and very successfully. Isaac looked out and saw him coming. He had sorely missed the kind servant of his father's household. Isaac had had more work to do because the chief servant had been sent away on an important mission. Prayer usually means some sacrifice. We must pay a price for every blessing. If we are willing to give up for a season, we may store up rich rewards for the future. The preacher of Ecclesiastes says: "Cast thy bread upon the waters: for thou shalt find it after many days." Let your servant go for a time. It is difficult to give up a present comfort; but it may be wise—wise in that the incoming tides of life may bear richer argosies because we cast some present luxuries on the outgoing tides. When you pray, forget not to make your offering of sacrifice; and then forget not to pray again, faithfully, expectantly, as did Isaac. Blessed is that man who has learned to follow the prayer of petition with the prayer of faith and hope.

Let us look at the camel of Rebekah. That is the camel of Love. God sends us Love. In every human heart

there is a prayer for Love. And the camel of Love rides into every human heart—or into nearly every human heart: mother love; conjugal love; the love of a sister or brother; the love of a friend. Loveless lives are unhappy lives. The child in the orphanage does not want food and clothing so much as he wants Love. Love is the universal need, the universal craving. Isaac prayed for Love, and, behold, he saw the camel of Rebekah coming. The sixty-seventh verse of this chapter says, "And Isaac brought her [Rebekah] into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death."

And there was the camel of God. God rides as the guide of that procession both going out and coming back. I think there is no Scripture more alive with the presence of God, and more controlled by Him, than this of our lesson. Abraham, Isaac, the servant, Rebekah, Laban, Bethuel—all seem to be asking one question: What is the will of God? God's will is their purpose, and their peace. Even as Joan of Arc rode her white horse, and commanded the army of France, in the name of God, so Isaac seemed to see the camels of God as he looked out from his prayers in the field at eventide. Isaac might have written what Edward Rowland Sill, who knew the skies and beyond, wrote a few years ago:

But as heaven deepens, and the Cross and Lyre
Lift up their stars beneath the Northern Crown,
Unto the yearning of the world's desire,
I shall be 'ware of answer coming down;
And something, when my heart the darkness stills,
Shall tell me, without sound or any sight,
That other footsteps are upon the hills;
Till the dim earth is luminous with the light
Of the white dawn, from some far-hidden shore,
That shines upon my forehead evermore.

Yes, I am certain that in these times, when so many of our hearts are far away, when we do not know what a night may bring forth, the camels are coming. They are good camels. Particularly if we will pray and believe they are good camels, bearing their load of joy and comfort. I seem to see the camel of the trusted servant—bearing good will to all mankind. Then I vision the camel of Love. It is coming. Just as the darkness of the night may teach us the glory of the light, so war may teach us the power of Love. Men will yet beat their swords into plowshares and learn war no more—if they will truly send out their hearts to God in prayer. The camel of God is coming. God cannot be driven out of His world or from the hearts of men. Some reckless egotists may try to drive God out and set themselves up as gods, but they will perish and God will reign. God's camels are coming; let us, like Isaac, go out to meet them with prayer.

## More Chaplains Needed

Chief of Chaplains Brigadier General William R. Arnold, in a press conference in New York City, called upon church bodies to help relieve the current shortage of chaplains.

"The Army needs 859 additional chaplains, and the need is increasing from day to day," Chaplain Arnold declared, adding that several church denominations are lagging behind in meeting chaplaincy quotas.

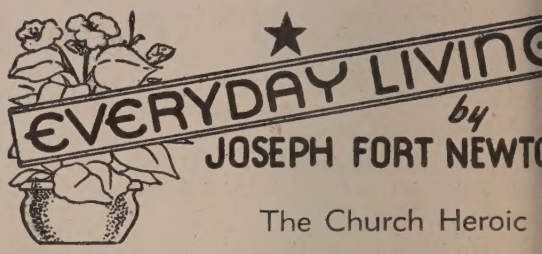
"As the tempo of war increases, the soldiers' interest in spiritual matters also increases," he said. "We are receiving evidence of this almost daily. Chaplains reporting to our office from the battle areas point out the increased interest which they have observed and the increase portunities which have been afforded them. Because conditions prevail, I believe you will agree that we not fail these men by not supplying them with the sary chaplains."

The problem of obtaining more chaplains is beco greater, the Chief of Chaplains pointed out, becau losses through deaths, resignations, and reclassific for physical reasons. During the month of July, vealed, 35 chaplains were lost because of various c Since Pearl Harbor, 33 chaplains have given their li the service of the Army.

Recalling that chaplains were with the paratro and landing parties in the invasion of Sicily, Ch Arnold emphasized that the Army policy is to insur men going overseas shall be accompanied by a full of chaplains regardless of what qualified source the drawn from.

"We would enlarge the number of our chaplain said, "irrespective of what happened to parishes at

(Continued on page 776)




## The Church Heroic

In all the pageant of the war, with its horror an ror, there is nothing more magnificent than the he of the church in occupied lands, Catholic, Protestan Jewish alike.

It does not cower or cringe or whine. It dares t the brutalitarians, and protest against their infami grows stronger under fire, thrives on persecution, as in all the past.

Not the universities, not the press, not the trade u but the old Dutch rebuked the Germans for their r tion of the Jews, as the Catholics did in Poland.

A Swiss paper tells of the Greek Orthodox Churc how it confronted the Nazi thugs about their execut hostages, denouncing it as a violation of the sacred of human beings.

The Metropolitan of Athens went to the Nazi b and put it to him straight, face to face. "Here," h at last, "is a list of persons whom you could shoot w society suffering immeasurably by it."

"Show me the list," said the officer. At the head list was the name of the Metropolitan himself, and followed the names of all the Greek clergy. Such rificial offer dazed even a Nazi.

Quisling has been outwitted by the Bishop of N "You deserve to be beheaded," he cried, when the called him to account. "Well, here I am," the bisho calmly; and Quisling was thwarted.

Against forced slave labor too, the church has no silent. The French cardinals put the matter pointe a pastoral letter, showing the shame and the miser in families separated and destroyed.

There is plain speaking, yet no bitterness—only s at such injustice and callous cruelty.

"We have had no satisfaction, but we will not ce demand a right which we consider sacred," said a pastoral letter in France.

# Literacy: A Postwar "Must"

## Christianity and the World's Illiterate Millions

FRANK C. LAUBACH

acy is one of the four or five *musts* if we are to safe world.

de of Europe and North America, the great ma- f the human race cannot read or write their own In Asia close to ninety per cent are illiterate; the colored people of Africa over ninety-eight per nd in Latin America seven out of every ten can- d or write.

t are we going to do about *that?* We cannot leave literate millions alone. If we leave the world alone his war is finished, we shall lose all that our boys ng for.

ators are excited about literacy because we have that the easiest and most promising people to edu- e the illiterates. They are incredibly easy to reach sy to teach. It is true that teaching people to read is hard, but that is because we have such a cha- ay to spell—eight sounds for "a," and even more "! But, fortunately, in ninety per cent of the s languages they spell phonetically—one sound for . Where this is done, they can be taught to read dern methods in a couple of weeks—not very well, wly and aloud. All they need after that is some- interesting and easy to read, and they improve by e.

y this excitement about literacy? Because it is now o be the spearhead for the social and moral and al uplift of the illiterate three fifths of the human As soon as they learn to read their phonetics, we in their hands papers and tracts with short sen- easy words they always have spoken, large print, them the answers to their deepest needs—about the lives of their babies, about malaria, blindness, nal diseases, sanitation, about cooking and selecting for health, about selecting seeds, destroying ene- o their animals and vegetables, about getting out of nd keeping the laws; and about the principles of .

new knowledge of geography opens up a shocking e of these illiterates, the most oppressed and hed people in the world. Too ignorant to depend themselves, they are victims of educated or half- ted scoundrels, who enslave them, rob them, and them. Ninety per cent of the illiterates are in debt, ince they cannot compute their debt, they do not how much they owe; they only know that the debt nherited from their ancestors, and that the money- r takes all they can give him without actually starv- o death. Millions of them belong to the land on they were born, are tortured or killed without the nment's ever hearing of it. Countless millions of are deliberately fed opium or cocaine or liquor to them drugged and therefore unresisting to their ex- rs. Five out of six of their children die before they their first birthday.

ink what it will mean to these people and to their ndants if the Christians of America have enough an pity to help them out of their black sorrow!

They are the easiest people on earth to win for Christ if we prove our sincerity. They are amazed when educated people pay any attention to them. When they find our interest is unselfish, their amazement turns into a tremendous gratitude. By the time we teach them to read in a dozen easy, delightful lessons, they are ready to die for us. When we tell them we learned this from Christ, they love Him at once because they have seen Him in our actions. And when they become Christians they prove wonderfully loyal, and work with prodigious zeal to know their Bibles and to win others. We can have as many of these illiterate billion for Christ as we go after.

They are bright people. They are not our inferiors, but they have never had our chance. They have never had Christ. They are where our ancestors were in Europe before Christ came to them.

The Greek Catholic Church, before the first World War, failed to do anything to help the literacy or the social conditions of Russia. Atheistic communism undertook it, and taught one hundred millions in twenty years. Now those one hundred millions are away from Christ and are reading countless tons of atheistic literature.

Today one hundred millions in Latin America, one billion on this planet are waiting to be taught. Will the Christian church grasp this opportunity, lead these people to Christ and set the standard for the matter they shall read? The future of the world hinges just as much upon that question as the future of Russia hinged upon the question whether the Greek Church would or would not serve the illiterate people.

The illiterate is so poor that he will not be able to buy expensive literature for a long while, not until his economic condition is better. During that period, when he is reading easy literature and improving his status, we shall need much money to subsidize the material we print. When he first starts to read he believes everything he reads and he memorizes practically all of it. Illiterates have wonderful memories and instinctively commit everything to memory. This is the time to plant ideas, which will grow a lifetime.

We shall need trained organizers, multitudes of writers, and tremendous resources to subsidize this needed literature. A billion dollars could be used with immense benefit. But now every dollar counts while this newest, indeed infant enterprise of the Christian America gathers momentum.

——From the president of the Universalist Publishing House Corporation down the line, people are sacrificing for *The Leader* and for all the work. These people give money and time to the cause, because they believe that the paper binds scattered sections of our church and isolated individuals together, that it gives the news, that it furnishes stimulating articles, and that it presents an aggressive but liberal editorial leadership.—*The Christian Leader* (Universalist).

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## Sermons for Days of Crisis

As a new church season opens, many a preacher and layman may find fresh inspiration in a recently published collection of sermons, "The Cross and Great Living."* The messages in this volume were originally delivered to the congregations of the Westminster Presbyterian Church of Nashville, Tenn., during the spring of 1942 by the pastor, Rev. William E. Phifer, Jr. In these trying times the author-preacher here recalls men to the greatest theme in the gospel—the cross.

The death of Jesus has been studied in innumerable ways—from the legal, the political, and the theological points of view, to mention only a few. Its inexhaustible vitality as a resource of spiritual strength is revealed in the fact that a modern pastor can use it for the needs of today in a way never duplicated before. He here relates Calvary to many of the facets of the inner life—to human experience, human values, duty, faith, hope, love, suffering, certainty, doubt, prayer, fear, power, and the future. He probes behind Calvary to discover the principles whereon Jesus' own faith rested. Furthermore, he throws the searchlight of an acute mind on the present scene, connecting the truths of the first century with the comparable situations of the twentieth.

"The Cross and Great Living" is not just another book of religious addresses. It is vibrant with a genuine understanding of our time. Replete with significant illustrations and touched with fine feeling, it is an analysis of Jesus' secret of power. It traces the channels through which this energy flowed. Fin with a proper evangelical emphasis, the author vites his hearers and readers to become sharers of power—the one gift that our world tragically la

* *The Cross and Great Living.* By William E. Phifer, Jr. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

## First

First memorial, we believe, to be forwarded to General Conference protesting against the segr tion of the Central Jurisdiction comes from National Conference of the Methodist Youth Fel ship. (See page 780.) Unless we are greatly taken, it will not be the last one to be drawn u this general subject. Secular public opinion in o sition to all discrimination against the Negr developing with such rapidity in these days that world" is threatening to pass the church in Chri thought and action and to leave it stranded on island of outworn attitudes. Highly significa the fact that the president and all the other off of the Youth Fellowship save one are Souther Youth, and Southern youth at that, is taking the ership in favor of real brotherhood.

## New Opportunity in Russia

That a new opportunity for the Christian ch is opening in Russia is seen in the fact that Jo Stalin in a conference September 4 with three m politans of the Greek Orthodox Church expr not only approval of the proposal to call a con of bishops for the purpose of electing a Patriarch also his sympathy with the plan. The congress held, and on Wednesday of last week Sergei, M politan of Moscow, was elected Patriarch of Mo and all Russia.

In 1923, American Methodist representative attendance at the Sobor that deposed Tikho Patriarch, predicted that Russia offered an al unprecedented opportunity for the church. D the last twenty years, however, Christian activit been severely limited by the state. There has developed a new attitude on the part of the S which means larger religious freedom.

It is reported that the Roman Catholic Chur showing "great concern" over these recent ever Russia and is seeking some form of agreemen tween Pope Pius XII and the Soviet authoriti strengthen the Roman Catholic position in Rus

It is safe to say that the new policy of l religious freedom will soon be extended to al nominations. Following the war, Russia ma wide open to Christian missionary effort.

## Hillburn's Shame

In Hillburn, N. Y., there has been, it appe segregated school system for twenty-five years. following a protest "strike" against it, the s board has hastily divided the town into two dis the lines cleverly separating Negro from white dren for enrolment in two separate buildin stinging rebuke from the State Board of Edu ordered that "school facilities for both white an ored children" be arranged "without segregati

# THE REAL ISSUE

hat is the issue in this world conflict? There are y answers from the surface viewers. It is ex- ation, trade, imperialism, race, politics, econom- ndustry, nationalism.

l these things must be reckoned with as con- tory causes. But there is something deeper. We vell to recognize it. Beneath the appearance of gs there is a death-grapple of ideas. The struggle, real struggle, is between two philosophies of life. paganism versus Christianity. Discerning think- nave long seen clearly where the real basis of lict lies. Superficial observers, however, have spending their time since the war began on the tical expressions of the profound tension between irreconcilable ways of thinking.

four short words Carl Carmer has summed up issue in the title of his new and compelling book, e War Against God."* It will be received by con- ed isolationists and pacifists, we have no doubt, the sneer "Holy war!" Nevertheless, here is the issue. The ideas and ideals of Christianity are war to the death with those of a diabolical henism. If anyone thinks otherwise, let him l carefully this book of documents.

he volume opens with prayer. Reverently Ste- n Vincent Benét expresses his noble aspirations registers his petitions before the throne of grace. book itself is divided into five parts: "The Plot ainst Christianity," "The Democratic Peoples' swer," "In the Words of the Spiritual Leaders," rsonal Testimony," "For a Better World." There many arresting names in this momentous sym- ium: Hitler, Rosenberg, Niemoeller, Eastlake, laire, Roosevelt, Halifax, Madame Chiang, Dav- ort, Wallace, Bennett, Coffin, Bradbury, Man- g, Hobson, Dougherty, Metropolitan Sergius, pps, Eddy, Atkinson, Hough, and others.

ays the author in his introduction:

> I was a soldier in 1917. I remember the hysterical sermons, the articles full of silly inconsistencies with which many speakers and writers on religious themes offered evidence of the confusion in their minds. . . .
>
> For these reasons when the war against God began we discounted reports of it. When we heard that Adolf Hitler had sworn to destroy Christianity in Germany and in all the countries he conquered in his campaign for world domination, we paid little attention. . . .
>
> But the Axis powers have acted on their announced intent. They have given terrible earnest of their promise to rid the world of the symbolism of the cross.
>
> In the First World War mistaken propaganda agents tried to foment hatred of the Germans by accusing their armed forces of unchristian acts. In this war we resented the first atrocity stories as renewed efforts to deceive us. Then came the official announcements of the Axis governments. The German communiqués boasted the slaughter of the Jewish innocents, the utter destruction of the little town of Lidice and the execution of all its male residents, the murder of hundreds of guiltless hostages. The Japanese crowed that they had taken the lives of American prisoners who had bombed Tokyo, had killed the entire populations of Chinese towns in which other of General Doolittle's fliers had found aid. . . .
>
> . . . There can no longer be any doubt that our enemies are engaged in a deliberate attempt to annihilate the Christian religion. The war against God is being waged relentlessly.

Said Adolf Hitler to Kurt Ludecke in 1932, "Of course, I myself am a heathen to the core!" Then he added:

> Leave the hair-splitting to others. Whether it's the Old Testament or the New, or simply the sayings of Jesus . . . it's all the same old Jewish swindle. . . . One is either a German or a Christian. You cannot be both.

Again the Fuehrer declared:

> We are not out against the hundred and one different kinds of Christianity, but against Christianity itself. All people who profess creeds are smugglers in foreign coin, and traitors to the people. Even those Christians who really want to serve the people—and there are such—will have to be suppressed.

Mr. Carmer has reprinted the program and tenets of the official state church of Germany as outlined by Dr. Alfred Rosenberg in October, 1941. The thirty points of that outline should be read with care. Here is number five:

> The National Reich Church is immutably fixed in its objective: to destroy that Christian belief imported into Germany in the unfortunate year 800, whose tenets conflict with both the heart and the mentality of the German.

Mr. Carmer also gives his readers Niemoeller's famous sermon of February 28, 1937, "The Dumb Spake." How the fight against Christianity is being waged not only in Germany itself but in occupied countries and indeed in all parts of the world is shown in a comprehensive way in the chapters entitled "The Attack Spreads" and "The Attack in the Far East." In Parts II, III, IV, and V, some thirty competent witnesses give their interpretations of the meaning of this present conflict—all of them agreeing that it is a "war against God," against the ethical and moral standards of the faith of Jesus, the educational and cultural ideals of Christianity, the basic tenets of decent civilization, and the welfare and progress of the human race.

That "The War Against God" is a "Holt book" at once gives it standing and challenges attention; for Henry Holt and Company, Inc., has a long-established reputation for careful selection of manuscripts and a decided interest in liberal books.

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*The War Against God.* Edited and with an Introduction by rl Carmer. Henry Holt and Company, Inc.: New York. Price, 75.

# Save Youth---Train Them!

## A Call to Action by Leaders from Two Diverse Camps

### ERIC A. JOHNSTON

President of the Chamber of Commerce of the United States

In these times that give supreme test to America's faith in the inevitability of divine dispensation, it is well to redirect attention to the place that religon always has occupied in the conduct of our nation's affairs.

Therefore, I am glad that the International Council of Religious Education is seeking wide observance of Religious Education Week.

Determined foes deny, defy, and would defile the very conceptions and aspirations which to us, nurtured in liberty, make life precious and sacred. The way to victory may be long and difficult, and a rebirth of religious consciousness will give to us as a nation a firmer confidence in the righteousness of our cause.

There are no atheists in the foxholes that screen our troops from an enemy determinedly bent on snuffing out their existence, or among our parachuters who drift down behind the enemy's defenses to chance their lives as they disrupt his communications. There is no religious scoffing among those who make up the hardy advance guard that lands on the enemy's beaches and fans out under a rain of deadly missiles to protect the lives of those that follow them. These men are so close to the realities of life and death that when they whisper a prayer it cannot but build up their confidence and courage.

America has been built on faith—faith in God and faith in our fellow men. From this, we have derived a faith in the righteousness of our American constitutional civil, political, and religious freedoms. It is for these that our sons, brothers, and fellow citizens are now fighting at sea, on land, and in the air around the globe.

A large portion of the world is today under the bloody heels of men who have made a religion of devious thinking and brutal actions.

The two decades between the two World Wars have been a period of cynicism and little faith. In the enslaved and dictated countries, cynicism has found its fullest and ugliest expression.

During these decades it became "smart" to question moral values, to "debunk" everything, to rationalize brutality, to make excuses for horrors at home and abroad. We have heard men sneer at freedom and make light of democracy. Many people forget that our code of morals, our respect for truth and fair dealing, are not arbitrary laws imposed from the outside. They are the products of thousands of years of human experience—the quintessence of the wisdom of the ages, of Christianity.

America needs dedication to higher standards in public life and of conduct in business. We need each individual to rededicate himself to religious study, that he may fulfil his birthright as a child of the one God. Only in humility engendered through religious education may those individuals who compose society attain the highest concept of service to themselves, their fellow men, their America, and world peace, prosperity, and happiness.

### WILLIAM GREEN

President of the American Federation of Labor

The spiritual impoverishment of the world is v largely reflected in the world war which is being wag in such a destructive manner. This fact ought to se to arouse within every thinking person a new sense of need for Christian teaching and the practise of religi Perhaps one could justly charge that the suffering wh has been imposed upon the people in all nations throu out the world is very largely due to our failure to acc and apply the principles of religion and to give wic broader, and more comprehensive support to Christ teaching.

We make comparison between the Pagan era in world's history and our modern achievement of civili tion and civilized principles—yet we find in this war t notwithstanding two thousand years of Christian tea ing, cruelties and inhuman practises are being practi which were never resorted to when cruel wars raged e during the Pagan era. Why is this and what is answer to it? It must be observed that all of it is direc traceable to the fact that the people of the world genera have failed to apply the principles of religion in hum relationships, as well as in international relationships.

The crying need of the moment is to discover anew principles of religion and to apply them in our individ and collective life relationships. That objectve can reached more quickly through the development and plication of wide-spread Christian teaching. It is a sim process. It is not difficult to understand the Ten Co mandments, the Sermon on the Mount, or the Gol Rule. What is needed is these simple religious princi to be recognized and applied in all human relationsh both individual and collective.

Any movement launched for the purpose of promot the principles of religion and for the development o broader, wider Christian teaching deserves the support all right-minded people. For this special reason I exte my personal and official endorsement to the Thirtee Annual Observance of Religious Education Week, S tember 26 to October 3, 1943.

## More Chaplains Needed

(Continued from page 772)

The boys in the Army are far worse off than people ing in comfort at home. We will rob the parishes if t is necessary to put clergymen in the Army. Even Army home units will be stripped to insure an adequ supply of chaplains in foreign service."

The question was asked: "What will happen to seniority of clergymen who decide to volunteer for ch lain service?"

To this the Chief of Chaplains replied: "Well, let th lose it."

He declared, however, that he recognized that th are many problems confronting individual clergym who wish to enter the Army but nevertheless have pendents to support and who might find it difficult find new posts after the war.—*Religious News Service*

# THINGS WHICH CANNOT BE SHAKEN

## Enduring Foundations of the Faith

by WILLIAM G. CHANTER

### l Testament Beatitudes

II. The Blessing of a Sensitive Conscience

*py is the man who feareth alway; but he that hardeneth his t shall fall into mischief.*—Proverbs 28:14.

he word here translated "happy" is more frequently dered by "blessed." It means not merely a pleasant otional state, but the true well-being of a life well-asing to God, a well-being that brings with it a deep lasting joy. If it seems strange to find this blessed-s associated with fear, it must be remembered that fear here meant is godly fear, the beginning of wis-n. It is a reverent consciousness of the reality and ver of God and of the fact that all human life is lived His presence, that every human being is directly re-nsible to Him for every act. Blessed is the man whose science is thus sensitive.

*he that hardeneth his heart . . .*

Quite at the opposite extreme of the moral scale are the n who are morally insensitive—the "reckless" of Dr. offatt's translation. They take the world as they find and make the best of it for themselves on the principle t, if there is a God, He helps those who help them-ves, a principle which is misinterpreted to mean that d is bound fast to the wheels of the heaviest artillery. ere is nothing that could be called the fear of God in n like this. They are so sure that they can help them-ves that they have no concern about the activities of Deity. They are indeed reckless—they are the fools o rush in where angels fear to tread.

*ll fall into mischief.*

Fools they are, for the man whose conscience has with-d has lost the power to know the truth about the rld in which he is living. He is forever dealing with l as though it were not altogether bad, he accepts com-omise as though it were completely good, he can actu-y see clear gain in the exchange of his honor for a share this world's goods. The leaders of Europe who looked while Manchuria was stolen from China, while the anish people were beaten back into slavery, while Ethi-ia was overrun by the Fascists, while the Jews of Ger-any were plundered and tortured and slaughtered by e Nazis, were all of the tough-minded clan. They uld tolerate these monstrous offenses against decency d think that by so doing they were preserving the peace the world and, of course, protecting the interests of eir own countries. What they were really doing is now parent—they were setting the stage for the agonizing agedy of the present war. Their folly is simply incred-le. Public men of recognized standing as statesmen, onomists, students of politics and of history uttered the ost solemn warnings, backed by the weightiest reason-g. But men for whom the safety of their own nations d the wealth and privileges of their own class are the ly real gods are shutting their eyes to the great moral realities which determine destiny. In the hardness of their hearts they stumble on to ruin, and the blind who follow topple after them into the pit.

There is no way of safety for those who have no sensitivity of conscience; for that is the organ by which moral reality is apprehended. Never was a realization of this truth more important than it is today, when we are walking in ways of the most extreme danger, and moral blindness is fatal. Just now in America we do not hear so much of that foolish talk about isolation which was born of national selfishness. But there are not wanting signs that the reckless men have learned little from adversity and are yearning for the day when they will be again in the saddle riding hard in the great chase after wealth and power. There is something disturbing in these fervid declamations to which we are now so often treated about the supreme value of private enterprise, and the supreme wickedness of governmental interference with it. It is said, and said with truth, that under the system of private enterprise there is an immense stimulation of production. But there is something curious and disquieting in this emphasis on production when so very little is said about distribution of the wealth that is produced. This is the point at which the system of private enterprise is most open to criticism, and it is the point at which the demands of justice most closely touch our economic life. Production is not enough, and the tendency to exalt private enterprise as though production were the chief end of life is false and dangerous. If private enterprise is not to bring a progressive sharpening of industrial strife, if it is not to bring back recurring economic depressions, and, in the end, more wars, it must be tempered by a keen regard for justice in the distribution of the things produced. To put it in religious terms, we must fear alway the God who cares for all men alike, the weak as well as the strong, the poor as well as the rich, in whose eyes selfishness and greed are always intolerably vile no matter how much wealth they produce to be selfishly and greedily used.

*Blessed is the man who feareth alway . . .*

The sensitivity of conscience which means blessedness is a constant awareness of God as making great and searching demands on His people. As a soldier entrusted with an arduous and dangerous task feels a stern but still joyous pride in his general's choice, so the true servant of God accepts the tasks of life with the liberating and enlightening knowledge that he is responsible to a Master under whom it is a supreme privilege to serve. He knows that he must not fail, that his own private interests must never be allowed to diminish his watchful care for the King's business. But in the humble confidence of a loyal heart he works on untiringly toward the day when the joy of duty done in this life will be crowned with the even richer happiness of free activity in an upper and better kingdom.

Bishop Paul B. Kern of Nashville, Tenn., has been appointed to represent The Methodist Church on a war-time emergency Commission on Democracy in Racial and Cultural Relations which is being set up in New York under the auspices of the Federal Council of the Churches of Christ in America. Other prominent churchmen on the commission include Bishop William Scarlett of St. Louis, Mo., Bishop Henry St. George Tucker of Richmond, Va., president of the Federal Council of Churches, Dean Luther A. Weigle of Yale University Divinity School, and Dr. Samuel McCrea Cavert, general secretary of the Federal Council. The new commission is charged with the duty of analyzing and restating the democratic ideas and values for which American churches stand and of encouraging "vigorous efforts to bridge the gap between democratic ideals and American practises." Rev. Bradford S. Abernethy of New York, a former co-secretary of the Commission to Study the Bases of a Just and Durable Peace, has been appointed director of the new commission. Dr. Will W. Alexander, director of the Rosenwald Fund and consultant on racial minorities to the War Manpower Commission, is chairman.

Mr. and Mrs. J. Arthur Gibson of Cambridge have their second grandson, Bruce Clarke Gibson, born August 31 to Mr. and Mrs. Edwin Ray Gibson of Arlington.

Rev. and Mrs. William T. Wallace of New Bedford were recently called to Bridgeport, Conn., by the death of Mrs. Wallace's mother, Mrs. Agnes Brown, which occurred September 1 at the Manchester Memorial Hospital. Funeral services were conducted at the Bishop Funeral Home in Bridgeport, September 3, by Rev. M. S. Bulmer, pastor of the Stratford Methodist Church, of which Mrs. Brown had long been a member.

Bishop Edwin F. Lee's recent engagements included the afternoon lectures at the Wisconsin Conference at Appleton, Wis. Sunday, August 29, he preached in the Presbyterian Church in Highland Park, Ill. In early September the bishop led the discussion on "The Christian Bases of World Order" at the Ohio Ministerial School, which met in the Bowling Green, Ohio, State College buildings.

Miss Ruth L. Beyer, until very recently director of the Wesley Foundation at the University of Arkansas, came September 1 to a newly created post in the Methodist program of public relations for the church's educational institutions. While her work will be under the direction of a church-wide committee on public relations, her duties will associate her with the Department of Public Relations of the Methodist Board of Education, according to Boyd M. McKeown, head of the department. She will have her offices in the Methodist Publishing House Building at 810 Broadway, Nashville, Tenn. Miss Beyer is a native of Wisconsin and holds the bachelor of arts, master of arts, and doctor of philosophy degrees from the State University at Madison. Before going into Wesley Foundation work at the University of Arkansas, she was a member of the faculty at North Texas State Teachers College, Denton, Tex., and was for some years dean of women at Baldwin-Wallace College, Berea, Ohio.

Rev. R. W. Pritchard of Shoals, Ind., has been appointed to supply the Methodist Church at Ludlow, Mass. Mr. Pritchard expects to pursue graduate work looking toward a doctorate. He has a wife and two children.

Mrs. Rosella Bearse Swift, who died recently at her home in Bourne at the age of eighty-six, had been a subscriber to ZIONS HERALD for forty-three years. Mrs. Swift was the widow of Abram F. Swift. She came to Bourne forty-five years ago from Hyannis and brought her letter from the Congregational Church to the Bourne Methodist Church, in which she became an ardent worker. She sang in the choir and was also a Sunday school teacher. For a number of years she was president of the local Woman's Christian Temperance Union. She will be especially missed by Mrs. Clarence L. Wing, a blind friend, to whose home she had been a constant visitor and to whom she had read for nineteen years.

Friends of Rev. Tyler Thompson, Methodist missionary now interned at Singapore, may write to him if they so desire, there being no limitation on the number of letters that may be sent him. All communications "should be brief and strictly of a personal nature, and, if possible, typewritten or in block letters." The address is as follows: Rev. Tyler Thompson, American Internee, Changi, Singapore, Via New York, New York. The words "Civilian Internee Mail" should appear in the upper left-hand corner of the envelope, and "Postage-Free" in the upper right-hand corner. The sender's name and address should appear on the back of the envelope.

Dean Howard M. LeSourd of Boston University Graduate School was elected president of the Greater Boston Radio Council at its organization meeting on Thursday evening of last week. These councils are established throughout the country for the purpose of bringing together all who are working for greater usefulness of radio.

Rev. Percy A. Kilmister, who died suddenly September 7 in Concord, N. H., of a heart attack, was a graduate of Boston University, having received the degree of bachelor of religious education in 1928. Mr. Kilmister had been pastor of the First Baptist Church of Norwich, Conn., for the last fifteen years. He was forty-six years old. A widow and four children survive him.

Dr. Charles M. Laymon, who has taught Bible and philosophy at Union College, Barbourville, Ky., since 1935, joined the faculty of Scarritt College, Nashville, Tenn., September 1, as professor of literature and history of the Bible. Dr. Laymon, an alumnus of Ohio Wesleyan University, received the bachelor's degree in theology from Boston University in 1931 and the doctor's degree in theology from the same institution in 1941. Before going to Union College, he was associate professor of Bible at Ohio Wesleyan. Dr. and Mrs. Laymon and their two young sons will make their home in Nashville. At Scarritt, Dr. Laymo succeeds Dr. Albert E. Barnett, who a cepted a position on the faculty of the Ur versity of Chicago in the department of Ne Testament. Dr. Barnett had taught Scarritt since 1924.

Rev. Franklin P. Frye, pastor at Littleto N. H., since 1940, will succeed Rev. Gilbe W. Wieting at Newport, N. H., by appoir ment of Bishop G. Bromley Oxnam.

William Lincoln Palmer of 146 Massach setts Avenue, Boston, is just getting out a ter being confined to his home for the la three months by illness. Mr. Palmer w reach his seventy-fifth birthday next Sunda September 19.

Carlton Bailey Hurst, who died recent at his home in Miami, Fla., at the age seventy-six years, was the son of the la Bishop John Fletcher Hurst of the Meth dist Church. Mr. Hurst, who was born Bremen, Germany, during the tempora residence of his parents there, attend Phillips Exeter Academy and Harvard, a then entered the University of Tübing Germany, where he received the master arts and doctor of philosophy degrees. afterward served thirty-nine years as Ame can consul general in various cities abro Survivors include a widow and two so John Fletcher, of Miami, and Carlt American consul at Georgetown, Brit Guiana.

Rev. Roy W. Moody is the new pastor the Newport, Detroit, and North Dixmo charge on the Augusta District of the Ma Conference. He comes from East Boo bay, where he has served since 1939.

Frank D. Howard is recovering from attack of pneumonia at his home, 357 Bro way, Chicopee Falls.

Dr. George H. Blakeslee, chairman of department of history and international lations at Clark University, Worcester, been granted a leave of absence for academic year to serve the State Departm as one of the officers dealing with the cific and the Far East. Dr. Blakeslee i son of the late Rev. Francis D. Blakeslee.

T. Sgt. Robert S. Hamilton, son of R and Mrs. Wilfred D. Hamilton of E Wareham, has recently been transferred the Specialization Training Unit of United States Army and stationed at A herst College, Amherst. His special aptitu being language, his assignment is the stu of Italian, together with European hist and military government. He is also non-commissioned officer in charge of op ations in his unit at the college. Serge Hamilton was teacher of Latin and Engl in the Searles Memorial High School, Gr Barrington, before entering the Army. holds degrees from Drew University a Springfield College. He and his wife living at 8 Sunset Avenue, Amherst, for present.

The First Methodist Church of Hano has met with a severe loss in the death Kenneth MacLeod Conrad on August Mr. Conrad was treasurer of the board trustees for many years and served church faithfully. In spite of ill health o a long period, he always saw the bri side of life and radiated his pleasing pers ality in every phase of his living. He lea

widow, one daughter, and his mother. pastor, Rev. Archibald Bartington, con-:ted the funeral service, which was held gust 31 from the Waterman Chapel in :ton.

Rev. William R. Locke of Tilton, N. H., is ving the pastorate to enter the teaching d as assistant professor of religion at unt Union College, Alliance, Ohio. Mr. cke has been secretary of the New Hamp-re Conference since 1939. At Mount Union succeeds Dr. H. H. Zeigler, another Boston iversity man, who goes to the University Hawaii.

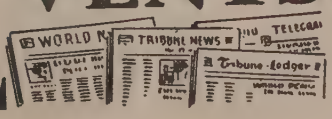
Thomas N. Barrows has resigned the presi-ncy of Lawrence College, Appleton, Wis., cause of ill health, and will move to uthern California. He became head of e institution in 1937, after three years of vice as dean.

Chaplain H. H. Tower is back in the nited States after a tour of duty overseas. is new address is Naval Air Technical aining Center, Navy Pier, Chicago, Ill.

Rev. Howard W. Ellis will take up his ork next Sunday as Methodist pastor at asthampton and Williamsburg.

William J. Kurth of Boston, New England onference Lay Leader, underwent a major peration on Friday of last week at the aulkner Hospital in Jamaica Plain. At test reports, he was getting along very ell indeed.

# EVENTS




Announced this week was a gift of $1000 rom the estate of the late Hamilton A. Ken-lall of Concord, N. H., to Baker Memorial Church of that city, the income of which is o be used for the maintenance of the church roperty. Mr. Kendall was a prominent and ctive member of Baker Memorial Church or many years.

The annual convention of the Massachu-etts Council of Churches is scheduled this year for September 22 in Lee Auditorium, Boston Young Women's Christian Associa-ion. No public meetings are to be held and no addresses will be given. Emphasis is on attendance of official delegates.

Copies of the 1943 Year Book and Journal of the New England Southern Conference, just off the press, were received at the HERALD office last week.

Negro and white ministers of the Con-gregational Christian churches in North Carolina and Virginia, at their first joint meeting, held recently at Franklinton, N. C., voted unanimously to meet together again next year, stressed the importance of the church in promoting interracial understand-ing, and requested that increased opportuni-ties be provided for interracial fellowship.

The promotion of religious principles constitutes an "essential war industry" and as such must claim priority, according to a report presented at Toronto, Ont., to the General Synod of the Church of Eng-land by its executive council. Declaring that the only world worth building is a "Christian world," the report defined global strategy as including a "world front for God as well as a Canada for God." The council's report declared that Christian edu-cation must play a basic part in world re-construction, voiced a plea for more full-time women church-workers, and urged a greater use of laymen in church work. It also expressed the belief that "there is much to do to set our house in order in respect to rural church problems, adequate stipends for missionary clergy, transportation allow-ances, and diocesan cooperation."

The sesquicentennial of the founding of the Methodist Church at New London, Conn., will be celebrated October 10-17, with Bishop G. Bromley Oxnam preaching at the morning service on Sunday, October 17. The celebration will open on the morning of October 10 with the district superintendent, Rev. Earl E. Story, delivering the sermon. Community Night will be observed in the evening. An historical pageant is scheduled for Monday, and a homecoming program for Thursday.

The Methodist Church of South Tun-bridge, Vt., has received a gift of $1000 from James K. Howe. The money is to be held in trust, the income to be used for the bene-fit of the church.

With 2,051,861 communicant members, the Presbyterian Church in the United States of America reports this year the largest membership recorded during the 237 years of organized Presbyterianism in this coun-try. It represents a net increase of 11,369 over the previous year. The annual statis-tics of the church, made public last week, also show Presbyterian giving this year to be at a ten-year high, contributions by the 8678 churches totaling $47,442,717, an amount unequaled since 1933. Of this sum, $5,714,732 was contributed to the benevo-lences of the denomination by living givers in the churches. In addition, the sum of $1,075,000 was raised for war emergency causes.

## Publication Board Meets

The Board of Publication met in Cincin-nati, Ohio, September 8 and 9, the sessions being held in The Methodist Publishing House at 420 Plum Street and in the Neth-erland Plaza Hotel. Troy W. Appleby, vice-chairman, presided over the sessions in the absence of Judge William H. Swiggart, chairman.

The publishing agents, Dr. B. A. Whit-more and Dr. Fred D. Stone, presented a complete and detailed report of the various activities of the Publishing House. Their report reveals the combined sales of all divi-sions of the Publishing House for the fiscal year ending May 31, 1943, reached a new high of $6,326,144, which is an increase of $781,515.36 over the previous year. This in-crease is due for the most part to the in-creased volume in merchandise sales. The report shows a net produce from the opera-tions of the Publishing House and the sev-eral corporations of $787,558.78.

As a result of this most successful year, the Board of Publication voted an appropri-ation of $250,000 to the Conference claim-ants, which is an increase of $50,000 over the appropriation of a year ago. This amount makes a total of $10,968,918 which has been appropriated to Conference claim-ants from the produce of The Methodist Publishing House over the years. This $250,000 will be distributed to the Annual Conferences as they meet after the adjourn-ment of the Board of Publication.

The report of the Abingdon-Cokesbury Press, which is the publishing division of The Methodist Publishing House, indicates that it has made for itself a place as one of the world's foremost publishers of religious books. Its success is a source of consider-able produce for The Methodist Publishing House. The $195,864 net produce from this division is the highest mark reached by any denominational publisher in the field of book publishing and represents a consider-able gain over the record set by Abingdon-Cokesbury Press last year and is seven times more than the produce the first year after unification.

The publishing agents brought to the attention of the board the removal of the statistical office from New York to Chicago. This was done in order to keep the statis-tical office close to the printing office where proofs must be constantly read and copy prepared for the General Minutes. The statistical office has been established at 740 Rush Street, Chicago, where these General Minutes have been printed for the last two years.

The publishing agents and the book editor have arranged for the retirement of Dr. Thomas P. Potter to take place as of May 1, 1944. Dr. Albert C. Hoover, a member of the Colorado Conference, was asked to ac-cept the position as statistician and he has already set up his office in Chicago.

At the suggestion of the publishing agents, the Board of Publication ordered an appro-priation for the purpose of producing the Methodist Hymnal in braille after an investi-gation by the publishing agents as to the demand.

The report further indicated a steady advancement of the church school litera-ture throughout the entire denomination. The combined circulation of all church school literature, per issue, for the last year was 4,669,297, and combined sales total $2,242,180. The increased sale of closely graded lessons was responsible for the favor-able showing for the year.

J. EDGAR WASHABAUGH.

### With Our Writers

*Ernest A. Miller,* Lawrence; just closing a pastorate of more than twelve years at Central Methodist Church, Law-rence.

*Frank C. Laubach,* New York City; inter-nationally known expert on literacy; formerly a Congregational Christian missionary in the Philippines, where he began his experiments with simple methods of teaching adults to read.

*Harry C. Spencer,* New York City; as-sistant executive secretary of the Joint Division of Education and Cultivation, Board of Missions and Church Exten-sion.

# National Conference of the Methodist Youth Fellowship

## Memorializes the General Conference to Remove Jurisdictional Segregation

HARRY C. SPENCER

The third annual meeting of the National Conference of the Methodist Youth Fellowship was held at MacMurray College, Jacksonville, Ill., August 29 - September 4, with 94 delegates present from 36 states, representing nearly 2,000,000 Methodist youth. In the absence of J. Kempton Jones, president, who was unable to attend because of his studies at a medical school, Mrs. Margarita Irle Will, vice-president, presided over the sessions of the conference.

A major item of business was the perfection and final adoption of the constitution under which the conference has been working on a temporary basis. The constitution states that the conference "represents the correlation on the national level of the two branches of the Methodist Youth Fellowship; one branch being the general youth work which stems from the local church; the other, the Methodist Student Movement." As a result of constitutional changes at this meeting, the two streams of youth work are more sharply differentiated and more autonomy is given each section in planning and executing its own program. For instance, the new plan provides that the four commission chairmen of the National Conference shall be elected by the General Youth Section of the conference instead of by the conference as a whole, since the student organizations do not work through the commission plan.

The first officers to be elected under the newly adopted constitution are: president, Neyland Hester, Lubbock, Tex.; vice-president, Byron Cravens, Osceola, Ark.; secretary, Katherine Calhoun, Nashville, Tenn.; treasurer, Lloyd White, New Concord, Ohio.

The members on the National Council representing the General Youth Section are: George Harper, chairman; Miriam Hallman, secretary; Paul Jaquith, Worship Commission; Sarah Stephenson, World Friendship Commission; Nelda Peterson, Community Service Commission; Julius Scott, Recreation Commission. Those representing the Methodist Student Movement are: Ann Fitzpatrick, Martha Peters, Don H. Allen, James Hadley, Richard Levering, Prenza Woods.

The conference adopted a budget of $7000 for the fiscal year 1943-44, which included a number of special projects of youth work, besides the salary and office expenses of the new executive secretary of the conference, Rev. Harold Bremer.

Observers at the sessions this year noted a changed spirit from that which has pervaded previous conferences. Former gatherings, at Oxford last year and Baldwin the year before, were greatly concerned to make pronouncements of Christian principles in a world ruled by pagan and unchristian forces. The young people at Jacksonville did not try to rewrite these statements but used them as the foundation for further action this year. The main items of business had to do with organizing to accomplish projects along the lines already laid down.

Nevertheless, certain new items covering national and international issues were presented. The Committee on Congressional Action, for example, of which Janet Metzger of Minneapolis, Minn., was chairman, presented a strongly worded resolution opposing the Austin-Wadsworth bill, or any similar measure, for conscription of total man and woman power in the United States. The conference voted that such "conscription means a general regimentation of life which is at variance with the basic principles of freedom on which our country was founded, for which great numbers of our forefathers come to America, and for which our young men are now giving their lives." "If we go Nazi and then win, it will be the same as if the Nazis win," the report stated. A further increase in juvenile delinquency was prophesied if the bill should pass, and all young people everywhere were urged to write the President and their Congressional representatives voicing their opposition to such measures.

The conference also voted support of anti-poll tax legislation, repeal of the Chinese exclusion act, and the Gillette relief-feeding program abroad. It appealed to "the governments of the world to bring the war to a close at the earliest possible moment honorable peace can be made."

A resolution from the Committee on Japanese-American Relocation stated, "We oppose any Congressional action which would force American citizens of Japanese ancestry to lose their right of citizenship."

The action of former meetings of the conference was reaffirmed asking that the ministry of the church be given to its youth as members of all branches of the armed forces, of Civilian Public Service camps, and as prisoners of war. But it called upon the church not to participate actively in the war and "to exemplify love and not hate."

It was evident, however, that the main interest of the youth was in setting up projects in which these principles could be worked out.

Disappointment was expressed that The Methodist Publishing House, which has had the matter of a weekly youth newspaper under consideration for three years, had made no report on the practicality of such a publication. A committee estimated a four-page tabloid-size sheet could meet expenses with a circulation of 10,000 subscribers, and the conference authorized its executive officers to make plans for early publication of a youth newspaper if further investigation proved it feasible.

The conference recommended that the opportunity of volunteer service in hospitals be carefully studied and arrangements for enlisting Methodist youth in such work be developed as soon as possible. Similar action was taken with regard to work camps. To meet the need for wholesome recreation for youth, the conference authorized the council to set up projects along this line in war industry areas. At such centers young people could obtain food, soft drinks, and friendship with others who have Christian ideals.

The conference was keenly aware of the racial tensions in the world today. The report of the Committee on Racial Relations, presented by Lucy Mildren, chairman, requested the management of the Methodist Building at Washington, D. C., to remove the requirement that a Negro must be accompanied by a white person to be served in the restaurant. [We have been reliably informed that there is no discrimination of this kind in the restaurant.—EDITOR.] It urged that as soon as possible an interracial Methodist theological seminary be established in the South. It called upon the Government to establish equal opportunity for persons of all races in education, in war industry, and in the armed forces. Opposition was expressed to the racial segregation of blood in the blood banks by the Red Cross and to all "un-American" methods of restricting the voting of minority groups, including the poll tax, literacy tests, and trick primary regulations. The report further memorialized General Conference to remove segregation in the form of Jurisdictions in the set-up of The Methodist Church.

The conference, in accordance with its established principles, met on an interracial basis. But it found that members of all races could not eat at the restaurants and soft-drink parlors of the town. The conference then appointed a special race relations committee to study the matter and report a suggested plan of action. On recommendation of this committee, the conference voted to refrain from using any of the town eating places or soda fountains. A meeting of a selected group of leaders of both the white and Negro races of Jacksonville also was called at which the situation was thoroughly considered. Plans were suggested for interracial cooperation, including the possibility of an interracial ministerial association. A public worship service for the members of the conference and citizens of Jacksonville on an interracial basis was later held in Centenary Methodist Church. Reference to the interracial nature of the conference was made on the radio programs for which the local station, WLDS, provided the time.

Perhaps the high point of the conference was the presentation of greetings from Mexico by Señor Manuel Flores, executive secretary of the Mexican Methodist Youth Fellowship. Señor Flores added to his words of greeting a song which he had composed and which he sang to the conference. The youth of the United States look with eagerness to the time when an international conference of the Methodist Youth Fellowship can be held, and pledged their support to the missionary program of the church, which makes such international gatherings possible.

The conference expects to hold its biennial convocation in 1944 if conditions permit, with an attendence limited to 1000 persons.

INSTITUTE GROUP AT ASBURY GROVE
Enrolment Largest in Nine Years' History

## ısbury Grove Week

Completing the round of New England onference campmeeting assemblies for the ımmer, the Asbury Grove assembly was ɔncluded Sunday evening, September 5, fter a week of successful meetings. New ) the position of administrative and presid-ıg officer was Rev. John C. Wingett, Lynn ɔistrict superintendent, whose attention to etail, and careful consideration of many ıterests, as well as fine spirit of brotherli-ess, favorably impressed everyone.

Preachers for the opening Sunday, August 9, were Dr. Wingett, Rev. George E. Heath f Boston, and Rev. L. O. Hartman, editor f ZIONS HERALD. All three messages of the ay emphasized the challenge before the Christian church at the present hour and in he postwar world.

Dr. Lynn Harold Hough, dean of Drew Theological Seminary, was the preacher each vening at 7.45 o'clock, and drew out of his ast experience of study and travel many llustrations of world conditions with which he church is confronted in its ministry to ɔring universal righteousness.

Afternoon preachers during the week all vere ministers on the grounds affiliated with he Christian Service Institute, which con-lucted its ninth year in connection with the ıssembly program.

Morning preacher for the closing Sunday was Rev. William Gunter, Boston District ıuperintendent, and afternoon and evening ɔreacher was Rev. George A. Fallon, Wes-ley Church, Worcester. Emphasis of the lay's messages was on personal character ınd inward regeneration as the first steps toward a redeemed world. Mrs. Muriel Thorley of Medford, and Raymond Eaton, a favorite at Asbury Grove, were the special soloists for the week. Miss Joy Wingett of Melrose played a number of violin solos, and Mrs. Della Hart Macomber of Saugus served as pianist for the services. Rev. Clarence A. Morrill of Medford not only was the song-leader but directed a choir of young people of the institute, who sang at all the services.

On Saturday evening, the Boston Jubilee Singers presented a concert program, in which were featured many of the most pop-ular of the Negro folksongs and spirituals.

One hundred eighty-nine persons, includ-ing faculty and staff members, twenty chil-dren in the vacation school, forty-two in the intermediate division, and the remainder in the senior group, made up the largest enrol-ment in the history of the Christian Service Institute. Rev. Daniel A. Thurston of Ips-wich served his third year as dean, and was assisted in the administration by Mrs. Eva Pitman of Melrose as dean of girls, Rev. E. Parker West of Wakefield as assistant dean, Rev. Joseph Stevenson of Swampscott as business manager, and Miss Winifred Burke of Lynn as registrar.

In charge of the children's division was Mrs. Elmore Brown of Saugus, who was also instructor in the junior department. Miss Margaret Chase of Saugus was teacher in the primary department, with Mrs. C. Herbert Picht of Lynn as department assis-tant.

The intermediate department was in charge of Rev. Leslie H. Johnson of Brad-ford, and was virtually an institute within an institute. Housed in separated quarters, and with a faculty of its own, it conducted a high-grade program of worship, recrea-tion, nature study, and hobby craft. Instruc-tors and staff members were Mrs. Leslie Johnson, Rev. and Mrs. Gerald Vance of Jamaica Plain, Rev. and Mrs. Harry Shaner of Wellington, Medford, and Mrs. Charlotte Sargent of Bradford. Mrs. Shaner was also in charge of the institute bookstore.

Senior division institute faculty consisted of Rev. Lemuel K. Lord, who was also daily speaker at the morning watch service; Rev. Elmore Brown of Saugus, who was also the faculty adviser for *The Signal* project, which is the souvenir paper for the week; Rev. Clarence A. Morrill, also in charge of the choir project; Rev. Dale Strong of Medford; Rev. Harris Heverly of North Andover; Rev. W. Randolph Thornton of Lynn; Rev. M. Trevor Baskerville of Somerville; and Rev. C. Herbert Picht of Lynn. Recreation and folk games were in charge of Rev. Richard Dunlap of Beverly and Rev. Gerald Vance.

Highlights of the institute week were the annual radio broadcast from WESX, Salem, in which the program is made up entirely of talent from the institute and arranged by Rev. Clarence Baker, the radio pastor, a summertime resident of Asbury Grove; the faculty-student baseball game, which this year resulted in an 8-0 victory for the stu-dents; the consecration camp fire on Friday evening; and the graduation service and holy communion Sunday morning. C. S. I. "Spir-its" elected from among the students were Louise Hicks of Melrose and Walter Taylor of Medford. The latter was also elected as president of the Student Council, with Edith Merrill of Malden, secretary. A "quiet room" for meditation was maintained throughout the week.

Two tendencies, which may be the results of the times under which we are living, seemed to be in evidence all through the week. The first noted was that there was a disposition to go to unusual extremes in leisure-time activities. Restraint was not the general order, but rather an abandon from it for the sake of a spirit that was wholly care-free. The second tendency was that in wor-ship and solemn moments there was deeper interest and earnestness, and more complete consecration than has usually been mani-fested. This was especially noted at the camp-fire consecration services, where more prayers were offered and more genuine ex-pression of devotion heard than ever before.

Youth Fellowship groups all over the Lynn District will be more vibrant, and leaders will have better programs in the coming fall and winter months, because of the inspira-tion and the training of a most valuable and glorious experience at C. S. I.

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## BOOKS JUST RECEIVED

★

*The Ladder of Progress in Palestine.* A Story of Archaeological Adventure. By Ches-ter Charlton McCown. Harper & Brothers: New York. Price, $3.50.

*The Case for Christianity.* By C. S. Lewis. The Macmillan Company: New York. Price, $1.

*The War Against God.* Edited and with an Introduction by Carl Carmer. Henry Holt and Company: New York. Price, $2.75.

*God's Living Truths.* By Leander M. Zimmerman. Meyer & Thalheimer, 10 N. Howard St., Baltimore, Maryland. Price, 50 cents.

## Centennial at Edgartown

The Edgartown Methodist Church—the "beautiful old church of whaling days"—has recently held a very successful celebration of its hundredth anniversary.

This Methodist society had its beginning in 1787, and the first church edifice was built in 1811. From the first, Methodism seemed congenial to the soil of Martha's Vineyard. After outgrowing three smaller buildings, the society erected the present imposing structure, with seating capacity of more than 600. The foundations were laid in 1843. Frederick Baylies was the designer. The tower, which is an outstanding landmark on the island, rises majestically 92 feet above the ground, commanding a wide view of land and sea.

The opening message of the anniversary was brought by Bishop G. Bromley Oxnam. The bishop's sermon, on the theme "I Face the Future Unafraid," was both timely and practical. An interesting touch was given to this first service by the ordination of Rev. Ronald A. Mosley, son of Rev. T. Arthur Mosley.

Speakers on succeeding Sundays were Rev. John Wesley Annas, Jr., of First Methodist Church, Buffalo, N. Y.; Rev. Samuel A. Livingstone of Washington Park Church, Providence, R. I., and Rev. P. M. Spurrier, superintendent of New Bedford District, who delivered the closing address.

The services were enriched by such excellent musical talent as Dr. James R. Houghton of Boston and Mrs. Grace Melberger of Hartford, Conn., as soloists, with Mrs. Catherine Carver Burton of Ohio and George Reeves of New York at the rare old Simmons-Fisher organ, which was installed in 1869.

That this old church might continue its high ministry, extensive restoration plans were initiated in 1938 under the leadership of Rev. Donald B. Tarr. This work is now being carried forward by a permanent committee with Miss Miriam Butler, daughter of the late Senator William Butler, as chairman.

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## World-Wide Communion Sunday

Jesse M. Bader

In these days of war when there is so much dividing men and nations, Christians must maintain an unbroken and unbreakable fellowship. In obedience to Him who said, "This do in remembrance of me," all who love Christ are called to gather about their Lord's table on this coming first Sunday in October and recommit themselves to the unfinished task of His eternal kingdom.

On October 3, World-Wide Communion Sunday, followers of Christ everywhere, in army camps and naval bases, on shipboard, in churches large and small, in the homeland and overseas, will bear witness to this fellowship. The world-wide observance of the Lord's Supper will cross frontiers of race, break through barriers of prejudice, and rise above the clash of nations.

This is the fourth consecutive year for the observance of World-Wide Communion Sunday. Indications are now that the observance will be more wide-spread this year than before.

World-Wide Communion Sunday is being sponsored in the United States by the Federal Council of the Churches of Christ in America, through its Department of Evangelism. The Department of Relations with Churches Abroad, of the Federal Council, is helping to sponsor the observance among churches in other lands. A number of interdenomi tional and denominational foreign missi boards are cooperating.

One of the outstanding purposes of t day is that each local congregation of ev denomination will seek to have every me ber present at its own communion tab Those members not able to attend beca of illness or old age, should have the h communion taken to them. No one sho be overlooked.

In order to secure the presence and part pation of the entire local church memb ship at the Lord's table on October 3, it suggested that a group of workers be sent two by two on Sunday afternoon, Septem 26, to visit every member of the congre tion and request his presence on the follo ing Sunday at the communion table. addition to pledging the members to present on World-Wide Communion Sund the workers will seek to secure the prom of each member to attend the worship s vices of the church on five additional c secutive Sundays. Literature is availa for this purpose, and sample copies will sent upon request without charge. Addr the Department of Evangelism, Fede Council of Churches, 297 Fourth Aven New York 10, N. Y.

## A New Children's Crusade

The New England Conference Woma Society of Christian Service through its D partment of Children's Work is launchi this fall the country's first Methodist Ch dren's Crusade for World Friendship. T purpose of the crusade is to assist each lo Woman's Society in presenting to the ch dren of each local church the appro national program for additional sessions children. More especially, the crusade intended to give all the children of N

and Methodism a program of activities will help them to understand and to a friendly attitude toward other young ricans of different race, color, or creed, toward the children of other nations. ıe crusade will be launched by a series istrict rallies. The first of these rallies be held on Worcester District, at Wes- Church, Worcester, 2.30 to 4 p.m., Octo- 9. The speaker will be Dr. Glora Wys- returned missionary from North Africa, will speak on "North African Children Play, Work, and Worship." A special gram of worship and song has been ar- ged. The Springfield District rally is duled for October 16 at Wesley Church, ngfield, with Mrs. Ralph Dodge, returned sionary from West Africa, as the speaker. Boston District, the rally will be held ober 23 at First Methodist Church, Bos- and Miss Ortha Lane, returned mission- from China, will be the speaker.

'o continue the crusade throughout the 4-44 year, each local society will have an ortunity to enter its children's program contest, at the end of which an award be made to each local society whose dren's program meets the minimum ıdards of the national program.

'o assist local children's secretaries and er children's workers in learning the thods of approved W. S. C. S. children's grams, a Children's Work Section will conducted as a part of the W. S. C. S. nference Training Institute to be held vember 18 and 19. The sessions on thods and study books for additional ses- ns for children will be conducted by Mrs. ryman McCoy, Jurisdictional children's retary, and the sessions on handwork will conducted by Mrs. W. B. Pollock, Jr., nference children's secretary.

A packet containing full-size patterns for ndwork projects for children and illustra- e table settings, to be used with approved Methodist missionary study books,—"Kembo, a Little Girl of Africa," "Mitsu, a Little Girl of Japan," "Esa, a Little Boy of Nazareth," and "Ah Fu, a Chinese River Boy" for pre-school children, "The Pigtail Twins" and "Welcome House" for primary boys and girls, and "Tommy Two Wheels" and "Far Around the World" for juniors,—will be ready for distribution by October 1. The packet, which will sell for sixty cents, post-paid, may be ordered from the Conference children's secretary, Mrs. William B. Pollock, Jr., 722 Pleasant Street, Worcester 2, Mass.

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## Delegates Elected

KENTUCKY CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—Albert R. Perkins, Samuel C. Rice, Willard G. Cram, Z. T. Johnson. *Lay*—Mrs. R. T. Brown, Kelley J. Day, Marcus C. Redwine, Mrs. J. H. Spillman.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—Howard G. Whitaker, Walter V. Cropper, W. L. Clark, C. A. Sweazy, O. B. Crockett. *Lay*—Dennis V. Snapp, Henry M. Zimmerman, Simon L. Renfro, David Davies, Dr. J. T. Slaton.

Reserves to Jurisdictional Conference: *Ministerial*—Virgil L. Moore, George D. Prentiss. *Lay*—W. F. Burke, Mrs. Elmer Wallace, O. J. Huntsman.

## Church Register

HERALD CALENDAR

Southwest Missouri Conference, St. Paul's Church, Springfield, Bishop J. C. Broomfield, September 21
West Virginia Conference, Charleston, Bishop J. H. Straughn, September 22
Northwest Iowa Conference, First Church, Fort Dodge, Bishop J. R. Magee, September 22
Southern Illinois Conference, First Church, Carbondale, Bishop R. J. Wade, September 22
New Jersey Conference, Ocean City, Bishop E. G. Richardson, September 24
Religious Education Week, September 26-October 3
Northern District Conference, Claremont, N. H., September 27
Southern District Conference, Derry, N. H., September 28
Providence District Conference, Trinity Union Church, Providence, R. I., September 29
Kansas Conference, Emporia, Bishop W. C. Martin, September 29
Missouri Conference, First Chuch, St. Joseph, Bishop J. C. Broomfield, September 29
East Tennessee Conference, Bristol, Bishop A. P. Shaw, September 30
Norwich District Conference, New London, Conn., September 30
New Bedford District Conference, Trinity Church, New Bedford, October 1
World-Wide Communion Sunday, October 3
Springfield District Conference, Trinity Church, Springfield, October 4
New England Conference Woman's Society of Christian Service, Springfield and Worcester Districts, Wesley Church, Springfield, October 4
Dakota Conference, Madison, S. D., Bishop J. R. Magee, October 5
St. Louis Conference, Centenary Church, St. Louis, Mo., Bishop J. C. Broomfield, October 5
Worcester District Conference, Wesley Church, Worcester, October 5
Central Kansas Conference, Trinity Church, Hutchinson, Bishop W. C. Martin, October 6
Holston Conference, Central Church, Knoxville, Tenn., Bishop P. B. Kern, October 6
Pittsburgh Conference, Emory Church, Pittsburgh, Pa., Bishop J. H. Straughn, October 6
Lynn District Conference, Melrose, October 6
Boston District Conference, Harvard-Epworth Church, Cambridge, October 7
New England Conference Woman's Society of Christian Service, Boston and Lynn Districts, College Avenue Church, Somerville, October 7
Southwest Conference, Fort Smith, Ark., Bishop R. E. Jones, October 8
Louisiana Conference, Lafayette, Bishop A. F. Smith, October 12
New Mexico Conference, El Paso, Tex., Bishop I. L. Holt, October 12
Tennessee Conference, Nashville, Bishop P. B. Kern, October 13
West Texas Conference, Fort Worth, Bishop R. E. Jones, October 14
New England Southern Conference Woman's Society of Christian Service, Fall Meeting, Trinity Union Church, Providence, R. I., October 19, 20
New Hampshire Conference Woman's Society of Christian Service, Annual Meeting, Baker Memorial Church, Concord, N. H., October 27, 28
World Order Sunday, November 7

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Its School of Law has an equally honorable record. Five hundred and seventy-seven men trained in this School have been elected members of state legislatures and of the United States Congress. Among its graduates we find eighty-five mayors of cities and ten governors of states. For more than twenty-five years a majority of the justices of the Supreme Judicial Court of Massachusetts have been graduates of this School, as have also a number of justices, including chief justices, of several other Supreme Courts. Indeed, in proportion to their number, more of the graduates of Boston University School of Law have become judges than of any other school of law in the country.

The same story of excellence can be told of all the other Departments of the University—the School of Medicine, the School of Education, the School of Social Work, the College of Liberal Arts, the College of Business Administration, the College of Practical Arts and Letters, the College of Music, Sargent College of Physical Education, and the Graduate School.

Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

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But notwithstanding its war service, Boston University continues to be an educational institution. It has several thousand civilian students. Quality in education is its emphasis, whether for military or civilian purposes.

Boston University has received many recognitions. Its various Departments are members of or on the approved list of every accrediting and standardizing agency in their respective fields. As long ago as 1889, Boston University was awarded the Gold Medal at the World's Exposition in Paris, and as recently as 1936, Boston University was awarded the FIDAC Educational Medal by the *"Federation Interalliee des Anciens Combattants"* at Warsaw, Poland.

The University's location in the heart of Boston, "the Athens of America," provides it with an atmosphere congenial to scholarly pursuits. Famous patriotic, historical and literary shrines stimulate the intellectual appetites of the students.

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